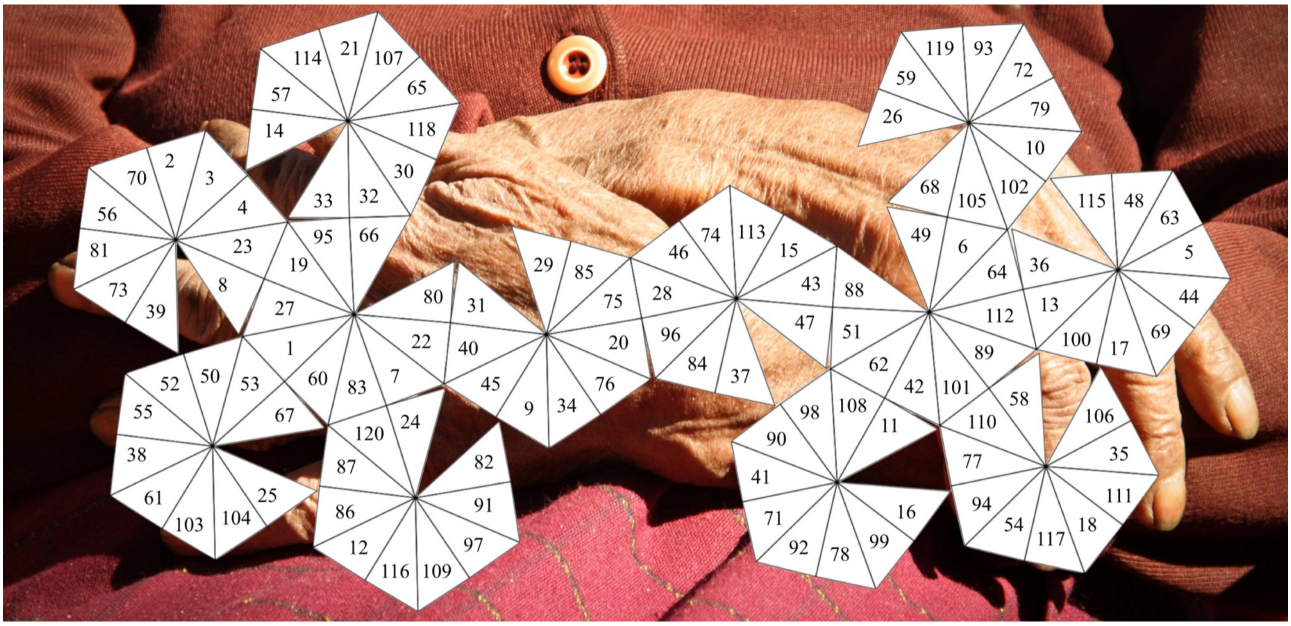

Fig. 1—remembering 120 years: a random distribution of numbers from 1-120 in a *disdyakistriacontahedron*. The verb remember also writes re/member. Montage (ThB). *Hands* by Victoria Wlaka, disdyakistriacontahedron from Wolfram Mathworld, and random numbers from Numbergenerator. The numbers come together in the assembled version.

The estimates of the human maximum life-span gravitate around 120 years (which is also the age of the biblical Moses when he died). The *disdyakistriacontahedron* is a polyhedron with 120 triangular faces. They are easy organise perceptually because they can be seen as 5 coiled fingers around two palms (**Fig. 1**). They are also 12 similar shapes made up of 10 triangles. If we determine a way of wandering mentally through each shape/module we could potentially remember 120 items (entities, or elements). For instance, we could remember 120 years. Or, 120 ordered steps.

One way of wandering through each module is to move from the periphery to the centre (the fingers to the palms): shifting between moving clockwise and earth-wise (anticlockwise). This pendular movement makes it easier to distinguish the modules and also to orient oneself from one module to the next, till 1 hand is covered: then 2 hands, or 120 faces. Keeping the count of 10, the pendular motion and the place in the map of the whole itinerary. In sum: **(1)** the count to 10 [numbers]: **(2)** the pendular motion [kinaesthesia]; **(3)** position on the overall map. This is all *feasible*.

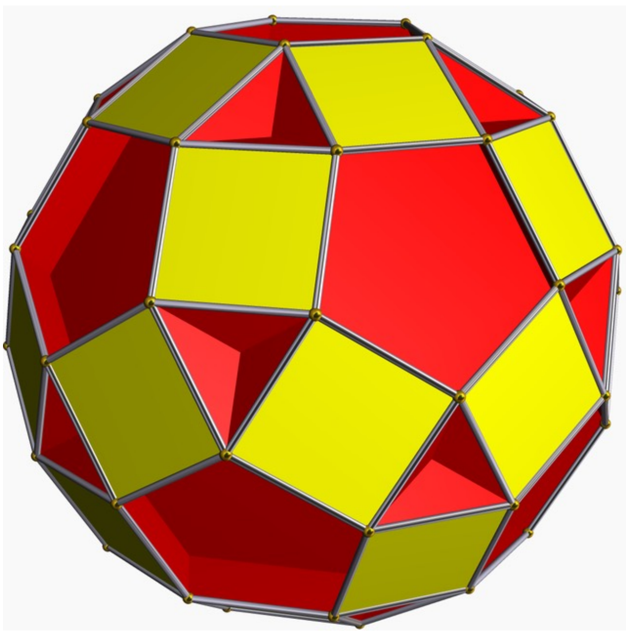

Fig. 2— *Tetracontadihedron*—Number of faces: 42; Number of edges: 120; Number of vertices. 60. 42—the number of camps in the desert in the bible, but also the number of lines in a Torah page (and also the answer to everything according to deep thought in the hitchhiker's guide to the galaxy). 120 edges: Moses' years. 60 vertices: Shekels.

The next step in creating the montage above has been to number the modules in random order. To this purposes a random-generator has been used, and the numbers have been disposed in the pendular order of procedure: starting with top-right and ending with top-left. The compound of the the *disdyakistriacontahedron* foldout and the random list is therefore not random, but *contingent*: since the steps are organised in such a way that they move adjacently from one triangle to the next to the count of 10. Then a 10 module is left and we start with a new one, till the full itinerary of 12 modules has been covered.

In sum: when we have completed the procedure of **(1)** counting, **(2)** moving and **(3)** locating with a list of numbers from 1-120 in random order, we have created a model of *contingency*: where random elements are intercepted by shapes alongside and touching (adjacent). It is not random. It is not deterministic. It is *contingent*. An instance of contingency: imagine you are 120 years old, and your days our counted—how will you re/member the days of your life? They are likely to come in a jumbled—non-chronological—order: so, they will appear alongside one another in your present. So, they are *contingent*, not random. Not fully. And not fully arbitrary. Not random/arbitrary.

This means that we can have models of contingency with **n** defined as the number of faces, and a randomised list from **1** to **n**. Such a model of contingency is also a model of *iterations*: that is, a *non*-repetitive series (though contiguous, each triangle in the *disdyakistriacontahedron* is at a different angle from the preceding one). Because of this, it offers a richer repertoire proceeding by resemblance: from the *same*, *similar*, *different* and *other*. Which means that although each step is defined according to a strict geometry, the memories it holds unfold in a richly ornamented way.

So, in the pursuit and study of *anaptúxis* (ἀνάπτυξις)—opening, unfolding, developing and explaning—we could compare the present use of the *disdyakistriacontahedron*, which defines for a certain polyhedra, as *consonants*: and the ornamental meandering of remembrance as *vowels*. Given that *anaptúxis* defines this way in the domain of linguistics: "Anaptyxis is the insertion of a vowel between two consonants." As a model of contingency, the *disdyakistriacontahedron* is an example of *complexity*. But *not all* polyhedra lend themselves readily to such *assignments*.

For instance, there is the *tetracontadihedron* (**Fig. 2**) requires more talent, effort and previous knowledge. Its attraction lies in the *symbolism* that this particular polyhedron can hold (which includes triangles, squares and pentagons). It needs to be unlocked by knowledge, before it can serve memory. For this reason, it adds runs the risk of adding *complication*, rather than managing complexity. To the extent that polyhedra are intermedia of Platonic ideas, it means that some of them only are conducive (*complex*), while others are competing (*complicating*). The difference?

For one, the polyhedra of the *disdyakistriacontahedron* kind unfold like a map: in the present case using a triangular rather than a square grid. That is the only difference. It means that we can *both* proceed contingently at the grid-level, *and* between the grid and the memory/territory. Because of this consistency it affords the knowledge of a landscape (the landscape of the unconscious, the will, or the world). The *disdyakistriacontahedron* does *not* present this affordance: it can hold knowledge of the same kind, but does not facilitate the investigation of something else.

Which is why *doctrinal* and *complication* are synonyms. By this you shall recognise them: if they point to ideas it is to compete with them. They proceed by *simulation*, *substitution* and *erasure*. While the polyhedra that—when unfolded—lend themselves to mapping, proceed by *screening*, *interception* and *framing*. They are, in this sense of assignment and application, *cartographic*. Moreover they are readily understood/modelled as *homomorphisms*: when unfolded the present *disdyakistriacontahedron* is a sum of *elements* (n=120). While an assembled *disdyakistriacontahedron* features the elements of a *sum*: that is, when the polyhedron turns from a map into a *solid*. This is the proposition.

Fig. 3—From Cicero's *lorem ipsum*: "Nor again is there anyone who loves or pursues or desires to obtain pain of itself, because it is pain, but occasionally circumstances occur in which toil and pain can procure him some great pleasure." (*De finibus bonum et malorum*).

That is we move from ***f*** (1)◇ ***f*** (2) ◇ ***f*** (3) ◇ […] ***f*** (120) to ***f*** (1 ⟐ 2 ⟐ 3 ⟐ […] ⟐ 120): featuring a cognitive leap from the distributive to the operational (which is similar to the difference, drawing up by Spinoza, in his geometry, between *thought* and *extension*). Imagine a group of people who are educated in a cartographic practice—and at being the other to one another—they will *resemble* each other in dimensions including *sameness*, *similarity*, *difference* and *otherness*. If this education is fixed to place, the polyhedron is *unfolded*. If it is moveable across borders, for instance by the intermedium of a passport, it is a *solid*. Hence the alternation between the *distributed* and *operative* forms of intelligence can be modelled in this way. It is an active model: at once, withnessing *and* withnessing.